

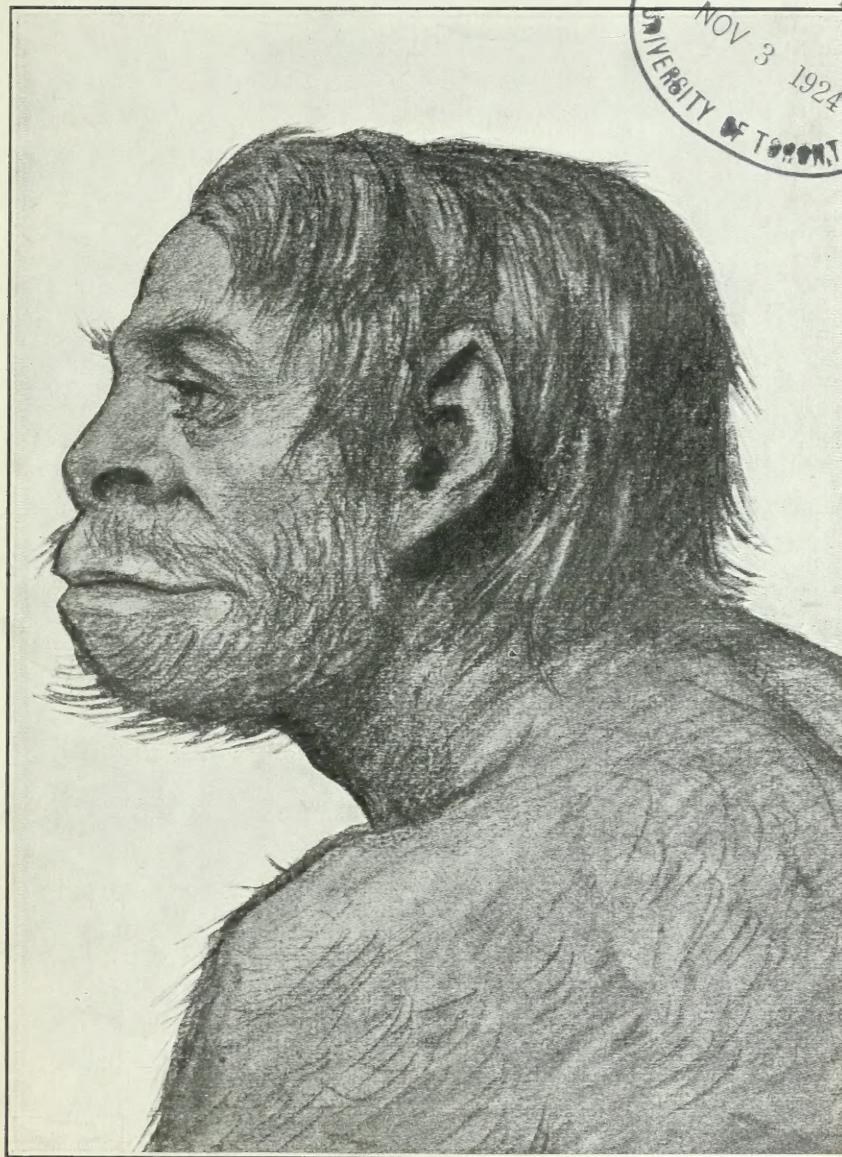
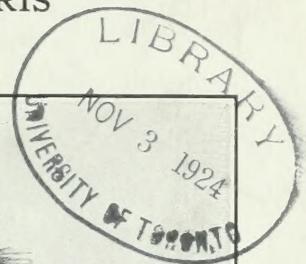
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THE APE MAN

BY William Richard

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PREAMBLE.

In the National Geographic Magazine for February, 1916, there appeared a masterly review of Henry Fairfield Osborn's book, "Men of the Old Stone Age," by Colonel Theodore Roosevelt. While the Colonel does not absolutely accept all the hypotheses of Professor Osborn's book, still he leads us to infer that he is in intimate sympathy with many of the theories advanced in "Men of the Old Stone Age." Professor Osborn has enlarged upon, and elaborately developed, Darwin's hypothesis of the descent of man from an ape. But he nowhere undertakes to account for the evolution of the ape. We do not believe that the Professor would care to trace his ancestors back to a sea shell, as did Darwin's grandfather, whose family seal carried the legend: "Omnia ex conchis—everything from a clam shell."

The author of "Men of the Old Stone Age" throws back the first appearance of man-as-man into the mystic twilight of an unknown past, hundreds of thousands of years before Usher's biblical time, "when the earth was void and empty and the spirit of God moved over the waters." Professor Osborn gives to us no startling information on man's origin beyond what was already known to European and American paleontologists. What he does do, however, and does well, is to clothe the theories, hypotheses and suppositions of the Darwinian school in a new and fascinatingly attractive dress which appeals to the imagination, if not to the judgment, of his thoughtful readers. The wonderful self-deception and the amazing skill which many, who are called scientists, exhibit in their efforts to destroy all belief in the supernatural surpasses, like the peace of the Lord, all understanding of man. What is the solution of this mysterious problem? Is it, as Ruskin tells us, because:—

"In general all false reasoning comes from men having some false notion in their hearts with which they are resolved that their reasoning shall comply."

To place Faith and Science in a state of perpetual collision, by which Faith is corrupted, spoiled and laid waste, and Science separated from it seems, as Shlegel in his "History of Literature" contends, to be the avowed intent of modern scientists. By this manifold and hostile separation belief in the Supernatural is leaving our homes, and the restraining influence of Faith, Hope and Charity, in their vital action on the moral conduct of the masses, is disappearing.

The epilogue of most of the scientific contributions to the discussion on the origin of man fully justifies Newman's assertion that "to-day mistiness is the mother of wisdom." To qualify as an accredited writer of "popular science" you must be large in statement, broad in outlook, vague in deduction, and mystic in diction. The theory put forth by Prof. Osborn, and tentatively endorsed by Col.

Roosevelt, was, some years ago, supported officially in his Archaeological Report, by the Superintendent of the Archæological Department of the Board of Education for Ontario.

In the Archæological Report for 1895 appeared an article entitled, "Notes on Primitive Man," written by the late Dr. David Boyle. In his essay Dr. Boyle's sympathies and predilections led him to support the Darwinian doctrine of man's descent from a beast. He gave particular prominence in his "Notes" to this avowal from Darwin's "Descent of Man," "Our progenitors diverged from the Catarhine (Monkey) stock of the anthropoids." In a foot-note the doctor informs us that: "Cope renders it probable that the ape ancestor of man lived in North America. The anaptomorphus was a lemur rather than a monkey, and had a dentition very human in character." The trouble with Cope and many like him is that they suffer from what logicians call "Petitio principii"—assuming for granted the very thing to be proved.

Logically, the doctor also assumed that the first man and woman, when they shed their brute skins, were hairy, half-naked things, steeped in the lowest savagery. If permitted to pass unchallenged, these contentions would threaten the foundations of Christianity, would destroy all belief in the inspiration of the Mosaic writings, and, by implication, would make the Minister of Education of the year of the publication of the report, a party to a conspiracy to undermine Christian faith and imperil all belief in the supernatural. As Dr. Boyle's paper on Primitive Man appeared in a Government Report it is in the interest of impartiality that a rejoinder or refutation of the Doctor's views is published in this "Report."

The elucidation and acceptance of all truth, come from whom it may, is as imperative as a command of God. There can be no serious conflict between real science and Christianity.

Were it possible to prove Dr. Boyle's theory of evolution—and that it is more than a theory cannot be claimed for it by its staunchest advocates—and trace back man's origin to an ape, still the act of converting the beast into a man would be an act of creation, and one of infinite love, power and goodness.

Man is a being possessed of spiritual, intellectual and moral attributes, and as no living thing can give to another that which it has not itself, no animal could give to man an immortal soul or a reasoning mind. Science has not proved, and in all likelihood never will prove, that upon the earth there was or is any being with capacity to evolve thought or think rationally, save man alone.

What is called modern science, or science in an absolute manner as opposed to Christian tradition, is really nothing but hypothesis piled on hypothesis.

If pious Darwinians are shocked at our blasphemous temerity in challenging the plenary infallibility of the "Origin of Species," we Christians contend that we have the same right to disbelieve evolution as they have to disbelieve the Bible. We are free men, and we have the same right to be agnostics as to their biology as they have to be agnostics about our Christianity.

REVIEWING THE PAST.

Sixty years ago the intellectual world was divided into great hostile camps battling over the origin of man, the evolution of the species, and primeval man. Captained by such formidable leaders as Charles Darwin (1), Sir John Lubbock (2), John Tyndall (3), and Herbert Spencer (4), the evolutionists carried consternation to the Christian camp and threatened the permanency of the Christian religion.

- (1) "Origin of Species by means of Natural Selections."
- "Descent of man and selection in relation to sex."
- (2) "Origin of civilization and the primitive condition of man."
- (3) "Inaugural Address before the British Association."
- (4) "First Principles of the New System of Philosophy."

The Christian cohorts marshalled under the leadership of St. George Mivart (5), Lord Arundell of Wardour (6), The Duke of Argyle (7), Orestes Brownson (8), and Cardinal Wiseman (9), defended the entrenchments of Christianity.

- (5) "On the Genesis of Species."
- (6) "Tradition; with reference to Mythology and the Law of Nations."
- (7) "The Primeval Man; an examination of some recent speculations."
- (8) "Darwin's Descent of Man."
- (9) "Connection between Science and Revealed Religion."



A MODERN APE MAN.
(Drawn from life by W. Thompson)

The comparative weakness of the forces now aligned against the Christian religion and the exhaustion of high explosives, at one time in possession of the invaders on orthodox territory, is a propitious augury that the war between the evolutionists and the defenders of revelation is, like all wars of long duration,¹³ approaching a final issue.

Those among us who, in other days, worshipped Kant, Haeckel, Fichte, Nietzsche and Bernhardi as supermen, now realize that we were bowing to men of clay, whose creeds led to the logical results of Teutonic barbarities in Belgium and to contempt for written contracts. These were they who opposed all national morality, decency and clean living, but we were too blind to perceive the indecency of the paintings in our admiration of the colours and the execution.*

* Appendix, Note 1.

The most honoured and praised of the scientists of England and France in the last century, by public repute, were the Huxleys, the Tyndalls, Lyells, Lubbocks, Darwins, Spencers; the Conteans and the Cosmists or Evolutionists, men who might make a Lamarck, a La Mettrie, or even a Cabanis—who defined man to be “a digestive tube open at both ends”—die of envy.

In France they were anticipated by Voltaire, Holbach, D'Alambert, and the two Rousseaus, who hastened, if they did not bring on, the French Revolution, and who, under cover of the honourable names of philosophy, progress and liberty, partially succeeded in sapping the very foundations of religion, morality, civilization, and even of society itself. In the writings of these men were concealed the germs of social and religious ruin; out of them arose the rockets of free thought, scepticism, agnosticism and atheism. These men threw religion into the discard of old and useless things and, incidentally, cleared the stage for David Hume and his school of English-speaking naturalists. Tiring with Hume and Bolingbroke, many restless spirits fawned on the positivist Compte, and in time, becoming disgusted with his frigid, naturalistic creed, they turned and worshipped Herbert Spencer, founder of the school of practical evolution. His agnostic reign continues in some form to-day, though signs are not wanting that it is nearing its end.

The talents and ingenuity of many of these writers were marvellous, and any religion which could survive their attacks and continue to flourish, must be super-human, and need fear no future foes, for the future is not likely to furnish abler men or to devise a more consummate strategy.

THEORY OF EVOLUTION.

Until we read Professor George Grant McCurdy's pamphlet on “Ancestor Hunting,” we had thought that among men of high intellectual attainments the controversy now waged for sixty years on the descent of man was at an end. The learned Professor assures us we shall have to go “a long way back in the past to find the parting of the ways between the ancestor of man and that of his nearest of kin among the apes . . . the evolution of the human brain from simian type involves a tripling of the superficial area of the cerebral cortex.”

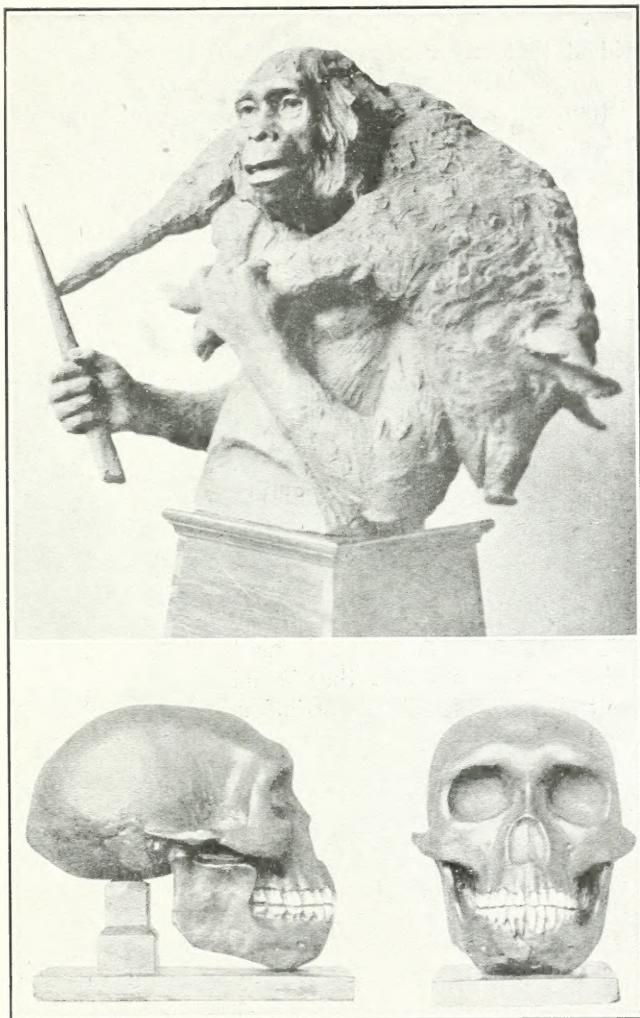
Prof. Scott Elliott, while not taking issue with Grant McCurdy, hesitates to follow the origin of man back to a beast and confesses his inability to account for his original birth. He writes: “Although we have an opinion that all animals may possess germs of mentality and morality, it will be seen that for this sudden change (from irrational to rational) and status no real explanation has been offered.” Further on he adds: “In the oldest and most widely read of all books an answer can be found to satisfy those difficulties which arise from the present condition of science and of man himself.” *

And now enters Mr. Edward Clodd, who assures us on the faith of a gentleman and a scholar that: “Without doubt the influence of the conclusions deducible from the theory of evolution is fatal to belief in the supernatural.” (“Pioneers of Evolution,” Watts & Company, London.) The evolution on which these gentlemen lay stress is, of course, the evolution of the Ape-Man. This evolution is either an innocent scientific description of how man and animals originated, and if it be anything more than this, it is an astute attack on thought itself. It means that a positive thing called an ape with a perishable soul turned in millions of years into a perishable thing called a man, with a rational, if not an immortal, soul.

*“Prehistoric Man and His Story,” 1915. Seeley & Co., London, E.

The capture of Constantinople alone sufficed to crush the spirit of ancient Greece, and the genius of the Romans was destroyed by the Goth. It remained for the evolutionists to extinguish the immortality of the soul by confusing the attributes of thought and action in man, with the impulse and instinct in the brute.

With the Chaldeans, Egyptians, Greeks and Syrians, or with those who came before the Phoenicians into the basin of the Mediterranean, they assume that soul



THE HEIDELBERG MAN WITH FALSE CHIN ATTACHED.
Drawn by M. Masere.

and life are one. As at one time in the history of our race, all thoughts and theories were judged by whether they tended to make a man lose his soul, so to-day all modern scientific thoughts and theories may be judged by whether they make a man lose his wits.

The more of these books we read the more we are convinced of the truth of the words of the distinguished entomologist, Dr. Wasmann: "The higher we ascend in

the systematic categories, and the more closely we approach the chief types of the animal world, the scantier becomes the evidence; in fact, it fails so completely that we are finally forced to acknowledge that the assumption of a monophyletic cell and the evolution from it of the whole animal kingdom of organic life is a delightful dream without any scientific support."

STATEMENT OF THE CASE.

It is self-evident that any theory of evolution that contradicts creation and denies the immortality of the human soul is directly opposed to Revelation, and therefore to Christian truth. Though evolution in some form goes back to Thales and Auxmander it was not till 1809 that it became a science, when Lamarck wrote his "Philosophie Zoologique," and became the parent of modern evolutionary law. He contended that environment and conditions tended to develop and alter the habits and impulses and even the organs of animals. These changes in animal structure were transmitted to their offspring. He was ably supported by Geoffrey Saint Hilaire, who preached the doctrine of the mutability of species and embryotic change. In 1858 Alfred Russell Wallace and Charles Darwin originated a new system of evolution which they called the Law of Natural Selection. The following year, 1859, Darwin published his "Origin of Species," which fell as an explosive shell in the Christian camp. He fearlessly proclaimed that man himself was the result of natural selection, and was but a higher type of animal produced by a long series of transformations; that, in reality, he was a developed brute with a superior intelligence. In his letter to Sir Charles Lyell he says: "Our ancestor was an animal which breathed water, had a swim bladder, a great swimming tail, an imperfect skull, and undoubtedly was an hermaphrodite." He failed to state, however, when and how animal instinct became human intelligence, or wherein the spiritual soul of man differs essentially from the soul of a brute. The favourable reception accorded by many advanced thinkers, and particularly by young and enthusiastic students of the theories advanced in Darwin's "Origin of Species," did more to imperil the faith of orthodox believers in human intelligence, as distinct from animal instinct, than did all the arguments and examples adduced by the scientist himself. Such was the popularity and influence of Darwin's writings that no refutation of his arguments, however conclusive, met with a favourable reception, and for years nearly all scientific works, romances and novels were punctuated with the Darwinian phrases: "The missing link," "Natural selection," "Survival of the fittest," "Struggle for existence," "The weak to the wall," and similar epigrammatic sayings.

While evolution in some form will possibly remain a permanency, the theory of the derivation of man from the ape or from any other animal, is buried beyond the hope of resurrection.

Alfred Russell Wallace, whose system of evolution was in accord with that of Darwin, and who, conjointly with him, read, on the same day, a paper on the subject before the Linnaean Society, London, refused to go back to an ape-man. He contended for the divine origin of man and the spirituality of the human soul, saying that man was an exception to the laws of natural selection, and that God guided the development of man in a definite direction and for some special purpose. Thomas Carlyle considered Darwin's ape-man an absurdity.*

*Appendix. Note 2.

THE APE-MAN.

We will dismiss the argument of the physical resemblance in the structure of the ape and of man by a citation from the great Bumuller, who, in his erudite book, "Man or Ape," says: "The testimony of comparative anatomy is decidedly against the theory of man's descent from the ape" (p. 59).

If it be permissible to argue from resemblance to descent, we have the same right to assert that the ape is a degenerate man, as they to assume that man is but a higher type of the ape. Moreover, where, in caves or museums, may be found the remains of the animal bridging the chasm between the brute ape and the fully developed man? Though the existing forms of animal life have been studied and all fossil remains carefully examined, that which is popularly called the "missing link" has not been found. When Mr. Darwin was confronted with this problem he adroitly evaded it by assuming that the proofs of a missing link were probably buried in submerged continents, adding: "This manner of treating the question diminishes the difficulties considerably, if it does not cause them to disappear entirely." His disciple, Professor Heath, undeterred by the vagueness of his master's adroit evasion of the difficulty, assures us when writing of the anthropitheque (ape-man): "It is known that there were anthropoid apes; it is knowable that they gasped after articulation, and those who attained to it (*i.e.*, speech) are Aryans, whether of Asia, or of the submerged continent of Atlantis."

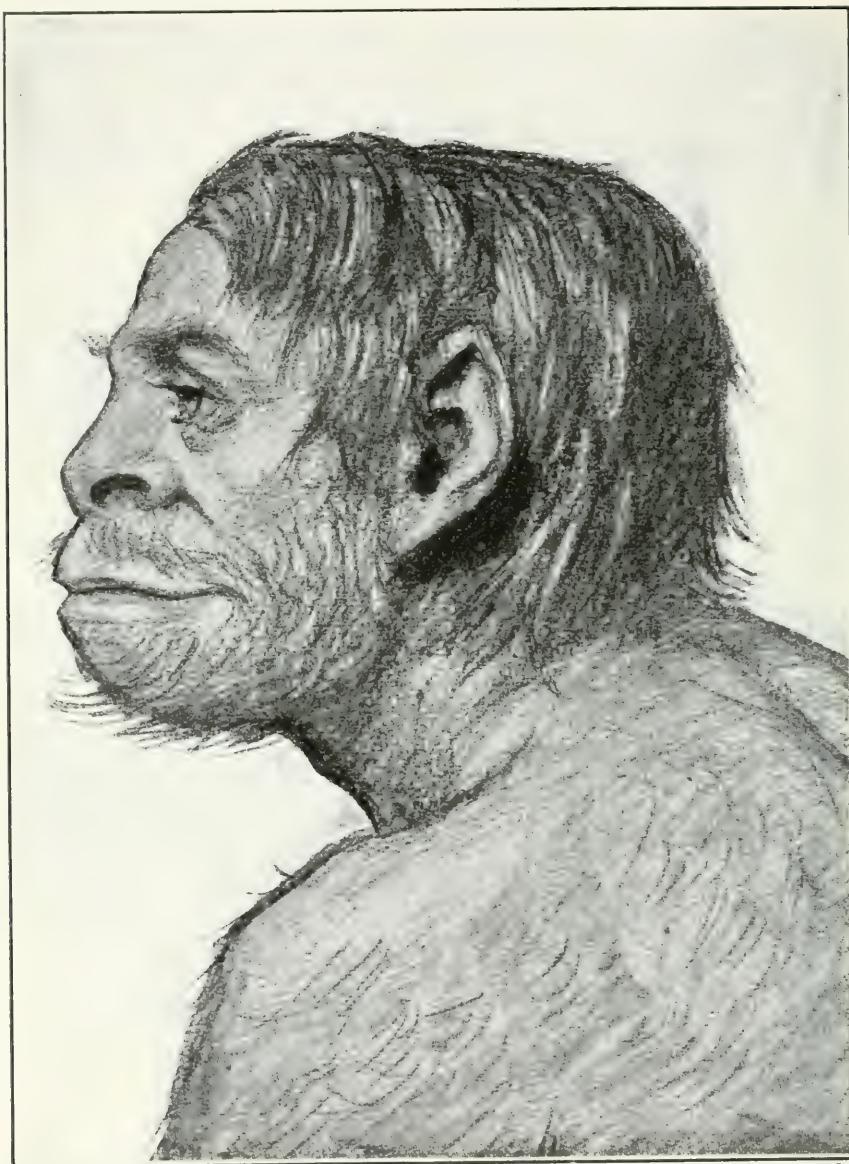
Mr. John Murray, who is an authority on oceanic subjects, writes: "He is a bold man who still argues that in tertiary times there was a large area of continental land in the Pacific, that there was once a Lemuria in the Indian Ocean, or a continental Atlantis in the Atlantic."

The distinguished scientist, Rudolf Virchow, in the Congress of Anthropologists assembled at Vienna in 1889, bears his testimony against the possibility of the existence of the Ape-Man: "We have sought in vain," he declared, "the missing links that are supposed to connect man with the ape. The primeval man, the genuine *pranthropes*, has not yet been found."

At Innsbruck, in 1869, scientists, in the fever heat of discussion, believed that they could trace the evolution of the ape into the man; to-day we are unable to trace the derivation of one race of men from another. No race of men has yet been discovered which can be designated as apish or half-apish. . . . It can be clearly shown that in the course of five thousand years no appreciable change of type has taken place. In Virchow's tract on "The Liberty of Science," we read: "But I must say that no skull of ape or ape-man which could have had a human possessor has ever yet been found. . . . We cannot teach, nor can we regard as one of the results of human research, the doctrine that man is descended from the ape or from any other animal."

At the Congress of Naturalists and Physicians assembled at Wiesbaden, Prussia, Virchow delivered the inaugural address which dealt with the progress of biology and anthropology. Treating under its double vision prehistoric and historic man from the aspect of developed anthropology, he expounded at considerable length the theories now held by advanced thinkers. It may be of interest to mention that anthropology, which treats of man in his natural groups and formation, involves the study of all human characteristics, physical, pathological, physiological, and also his moral, social and political aptitudes. Virchow claimed that, as regards prehistoric anthropology: "Every positive advance which we made in that study had removed us further than before from any proof of evolution to be found there. Man has not descended from the ape, nor has any ape-man existed." Then, as to

savage man, he asserted that "the Australian bushman, who is probably the lowest and most imperfect type of men extant, is nowise ape-like, but entirely human like ourselves." Finally, adverting to the biological subject of the transformation of



THE SPURIOUS APE MAN, PILTDOWN, WITH CHIMPANSEE JAW FITTED TO HUMAN SKULL. Drawn by J. Cooke.

species, he affirmed that it is not yet possible to produce any certain proofs of man's tertiary origin in the world. The biologist, Prof. Zittel, referring to recent discoveries of human remains found in old caves, comments as follows: "Such material as this throws no light upon the question of race and descent. All the human

bones of determinable age that have come down to us from the European Diluvium, as well as all the skulls discovered in caves, are identified by their size, shape and capacity as belonging to the *homosapiens* (man). They do not by any means fill up the gap between man and the ape.”—“Outlines of Paleontology,” p. 37.

The eminent paleontologist, Dr. Bumuller, ridicules the possibility of a prehistoric ape-man and proves to a demonstration his non-existence at any epoch or age on the earth. “On no recognized principle of classification can man be associated with the ape; for, to say nothing of his gifts of understanding and speech, he stands quite alone by reason of the vastly superior development of the brain portion of his nervous system, and hence can lay claim to an independent position in the animal kingdom. Neither is his descent from an ape attested by science, for as yet no connecting link has been discovered, neither in the higher walks of apedom or in the lower walks of humanity. Even the possibility of a connection link is disproved by the tendency of apes and half-apes in the course of their higher development in anatomical structure, to diverge more and more from the human type, and is contradicted by the testimony of paleontology (the science dealing with remains of extinct species of animals preserved in clay or rock). Such is the present state of scientific knowledge; and its results are in harmony with the view which the human understanding, lay and professional, has ever entertained when not under the tyranny of theories that happen to be the fashion of the hour.”*

When Cardinal Manning in 1862 declared Darwin’s theory of the descent of man to be a “brutal philosophy—to wit, there is no God, and the ape is our Adam,” Huxley called him “a great man with a superstitious mind.” Now, after a lapse of sixty years, Protestant and Catholic scientists and philosophers are unanimous in declaring that the evolutionary theory as applied to man was “an attempt to dethrone God and to do away with all idea of God.”

THE DAWN MAN—THE MISSING LINK.

The supporters of the law of evolution have for sixty years searched the five continents in quest of a fossil or petrifaction of an animal intermediary between man and ape.

In 1911, Professors Charles Dawson and Smith Woodward unearthed at Piltdown, Sussex, England, a human skull, which was said to belong to Pliocene times. Further search in the bottom of the gravel pit revealed the right half of a jaw. The gravel bed, at the bottom of which the skull and jaw were found, held fossil remains which manifestly were washed in by streams in Pliocene times; these included scattered bones of a mastodon, a hippopotamus, a southern mammoth and a tooth of a primitive elephant.

There was no doubt that the Piltdown remains were very old and belonged to a period antedating the paleolithic age. The discovery of the skull and jaw bone created among scientists an interest greater than that aroused by the finding of the Java man, or Heidelberg man of the “river drift” races. Some of the popular anthropologists of Great Britain, notably Elliot Smith, Arthur Keith and Arthur Smith Woodward, contended that the ape-like jaw and human skull belonged to the same head, and that this type of man with a smooth forehead and ape-like jaw represented a new genus—an *Eoanthropus*, or dawn man. “Elliot Smith,” writes Henry Fairfield Osborn, “concluded that members of the Piltdown race might well have been the direct ancestors of the existing species of man, thus affording a direct link with undiscovered tertiary apes.”—(Men of the Old Stone Age—p. 142.)

*“Man or Ape,” p. 91.

Now began great rejoicing in the Darwinian camp, for, at last, the missing link was found. Drawings of the Piltdown man with ape jaw appeared in scientific journals and publications; magazines and newspapers exploited him, and university professors once again reverently spoke of the "myths of the Bible." Readers of



THE "DAWN MAN." Drawn from imagination by J. Cooke.

the *Scientific American* cannot have forgotten an article which appeared in its issue of January 30th, 1915, written by Prof. W. D. Pycroft, British Museum, London. His paper was overwritten, "The Direct Ancestor of Modern Man and What He Looked Like," and was a feeble effort to revive interest in the Darwinian

Ape-Man. A glance at Prof. Pycroft's "Primitive Man" will show that he is a weird creation of the artist's brain. The long arms, the prehensile and splay-feet, the hairy pelt, the Hercules' club and prognathous jaw are all amusing if not edifying. From a fragment of an old cranium, two molar teeth, and the jaw of a beast—all which were found in the Piltdown pit—the learned professor reconstructed his exhibit No. 1. From the same remains a Professor of the Chicago University built up a missing link. This is what he exultantly wrote: "Competent paleontologists and anthropologists to-day believe it (skull, Chimpanzee jaw and molar teeth) to be a real connecting link between man and the lower ape-like animals." Is it any wonder that men now talk about the bankruptcy of science. A bankrupt is a man who cannot make good the credits given him.

Who the "competent" men referred to by the Chicago professor are we do not know, but we do know that Branco, Klaatsch, Ranke, Hertwig, Macnamara, Schwalbe, Keith, and others have proved that Dawson's reconstructed man is an imposition and a fraud.*

While the skull, with the jaw attached, was on exhibition in London, the distinguished anatomist, Dr. E. Walerston, addressing the members of the Geological Society of London, December 11th, 1912, said: "It is anatomically impossible for the two specimens, cranium and jaw, to belong to the same person." In his article on the "Piltdown Man" contributed to *Nature* he wrote: "To refer the mandible and cranium to the same individual would be equivalent to articulating a chimpanzee foot with a human thigh and leg." Professor George Grant MacCurdy, of Yale University, writing in the February, 1916, number of *Science*, maintains that the French and Italian anthropologists rejected the "missing link" find at the time of the discovery and laughed out of court Dawson's and Woodward's "dawn man."

Professor H. F. Osborn, who, in the first edition of his voluminous work, was disposed favourably towards the Piltdown man, "whom we are inclined to regard as a side branch of the human family," admits in his second edition—page 512—that the skull and mandible did not belong to the same person.† From which we conclude with Virchow that: "When people see a doctrine which has been exhibited to them as certain, established, positive, and claiming universal acceptance, proved to be faulty in its very foundations or discovered to be faulty in its essentials and chief tendencies, many lose faith in science. Then they break forth into reproaches at the scientists:

"Ah! you yourselves are not quite sure. Your doctrine which you call truth to-day is to-morrow a lie. How can you demand that your teachings form the subject of education and be a recognized part of our general knowledge?"

What is known as the Neanderthal race has bequeathed to us the oldest fossil remains of man found anywhere upon earth. The skull, according to measurements given by Prof. Scott Elliot, does not differ measurably from some Australian types still living, and in cranial capacity it surpasses that of many of the Indo-Aryan race. When, after a study of the skeletal remains of palaeanthrope races, Stratz maintained the theory that, "Man is not a descendant of an ape, but is a cousin to him; that man and monkey are two separate and distinct species sprung from a common parent," Ranke answered that "Such a hypothesis is purely a matter of imagination." "Thus it frequently happens," remarks that distinguished Monist, Professor Schwalbe, "that views based on a few facts have been regarded as

*Appendix, Note III.

†See Appendix, Note IV.

definitely obtained scientific results by those who have not studied the matter closely, because these views have been enunciated with peculiar assurance." So the Piltdown skull and the Moi race of men with tails are buried with no hope of a resurrection.

"The Moi race?" Yes.

In 1896 M. Paul d'Enjoy returned to Paris from the Indo-Chinese region and said that he had met and spoken with members of a Moi race of men who had tails, and ankle-bones which resembled the spurs of a cock, and could climb and live in trees like monkeys. Scientific and fashionable Paris went into ecstasies, for, at last, the link uniting man and brute was found. M. de le Cour, however, proved M. Paul d'Enjoy to be a *farceur*, and his Moi men to exist only in Paul's imagination. We cannot but admire the patience, zeal and industry which these men devote to the study of man's origin. The discoveries they make and the scientific truths they unfold cannot conflict with the truths of revelation, for universal truth is but from the immortal and cannot contradict itself. If error is, at times, mistaken for truth, the scientists of the future will, themselves, detect and extrude it.

When fossil remains of the ape-man are found, then the supporters of the Darwinian theory will have some substantial foundation on which to construct their arguments. If these fossils of the ape-man exist they cannot escape discovery. Until this discovery is made the Darwinian claim is outlawed and cannot be considered as even a serious scientific hypothesis.

When the speculative accretions which have been added to the discoveries of the scientists are removed, it will be found that these discoveries do not and cannot affect the validity of the Mosaic account of the origin of man. There is no conflict between scientific or physical truth and revelation; the war is between the spirit of unbelief and a living and active Christianity.

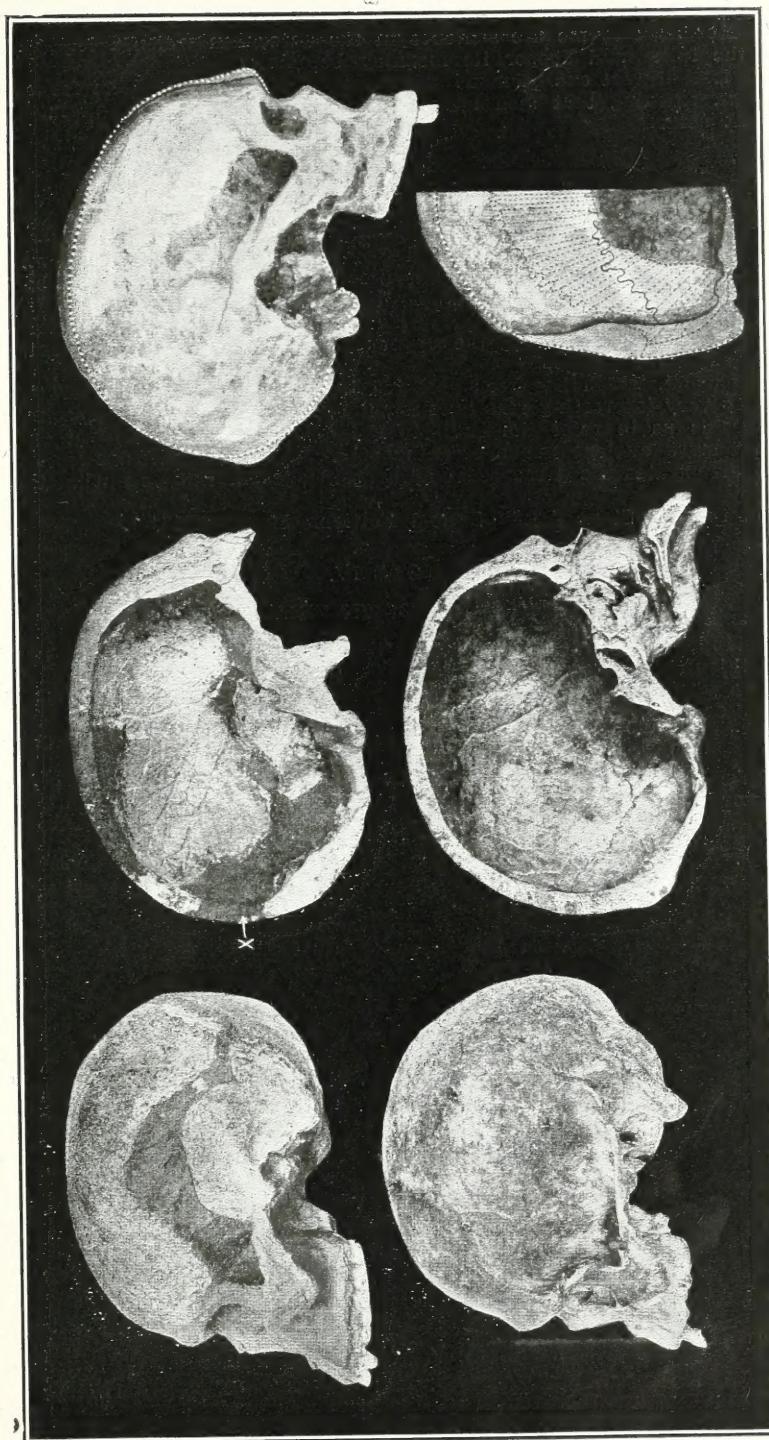
APPENDIX

NOTE I.

That he might triumphantly support his theory of Evolution, Haeckel, the German zoologist, has repeatedly distorted facts to adjust them to his theories. As a scientist, he has disqualified himself. In his books on the descendancy of man in relation with his monistic religion, Haeckel simply falsified well-known photographs of embryos and even invented some of them. Haeckel himself was driven to admit that he had *modified* some of the pictures he published, but not more than seven or eight per hundred. "Anybody interested in the matter," writes Jules Duesberg, of the Carnegie Institute, Washington, should read the exceedingly sharp criticism of Haeckel's methods published by Dr. F. Kiebel, Professor of Anatomy at the University of Strassburg, and approved by the most prominent German anatomists and zoologist. "Haeckel sees things as he wants them to be."

NOTE II.

Writing to the *Daily Tribune*, London, November 4, 1876, Thomas Carlyle says, "So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species and the like, to prove that God did not build the universe; I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a queer man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: "Omnia ex conchis" (everything from a clam shell!). I saw the naturalist not many months ago; told him I had read his "Origin of Species" and other books; that he had by no means satisfied me that men were descended from monkeys, but had gone so far persuading me that he and his so-called scientific brethren had brought the present generation of Englishman very near to monkeys. A good sort is this Darwin, and well-meaning but very little intellect. Ah! it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in purblind fashion and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they



PITDOWN SKULL AND THAT OF AN AUSTRALIAN BUSHMAN.
Upper row, Pitdown. Lower row, Bushman. *Scientific American*, January 30th, 1915.

do not, and this is what we have got; all things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes:

“What is the great end of man? To glorify God and enjoy Him for ever!” No gospel of dirt, teaching that men have descended from frogs through monkeys can ever set that aside.”

NOTE III.

THE PILTDOWN MAN.

“Doubts which have been entertained from the first by many anatomists as to the association of the Piltdown jaw with the Piltdown skull appear to be entirely confirmed by the recent exhaustive comparative study made by Jerrit S. Miller, Jr., of the United States National Museum. He has shown that those portions of the Piltdown jaw preserved, including the upper eye-tooth are generically identical with those of an adult chimpanzee.

This conclusion, which has been accepted by several eminent comparative anatomists, has two very interesting results; first, it deprives the Piltdown specimen of its jaw and compels us to refer the skull to the genus *Homo* (man) rather than to the supposed more ancient genus *Eoanthropus* (half man—half ape—dawn man); second, it demonstrates the presence of anthropoid apes in Europe during the glacial epoch.”

“Men of the Old Stone Age.” Second Edition. March, 1916.

NOTE IV.

THE PILTDOWN FREAK.

Notwithstanding positive proofs showing that the Chimpanzee jaw did not belong to the skull, this primitive and ape-like monstrosity was brought from London, England, and placed on view in the anthropological department of the San Diego Exhibition, Southern California.

Thousands of visitors to the Exhibition saw this restoration of the Piltdown head and were informed by card and curator that it was the *Eoanthropus Dawsoni* or Dawn-man—Darwin’s Missing Link. Without doubt the official who carded the exhibit and the curator himself knew nothing of the imposition staged for the public. Possibly Professors Dawson and Woodward are still unconvinced, for scientists who begin with a hypothesis insist upon seeing everything in the light of that hypothesis.

